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craft," "priestcraft" and maintained that all these functions were necessary to the existence of society.

To these latter strictures Mr. Ward replied that no stigma was intended to be attached to any of these terms; that the scheme in which they occurred was exclusively economic, and that as these occupations were neither productive or distributive, they had been called parasitic. Neither their necessity nor their usefulness was questioned, but they were used merely to denote that those thus employed had nothing to do with the production or distribution of wealth.

Mr. FRANK H. CUSHING commenced a paper on "LIFE IN ZUÑI," but the hour of adjournment arrived before its conclusion.

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SPECIAL MEETING, May 23, 1882.

Colonel GARRICK MALLERY, Vice-President, in the Chair.

At the request of several members of the Society a special meeting was held, for the purpose of enabling Mr. Frank H. Cushing to complete the reading of his paper on Life in Zuñi. As notice had been given that members might invite their friends there was a large attendance. Mr. Cushing's paper described the topography of Zuñi and the mode of life and habits of the tribe more particularly as illustrated in the career of a young warrior of the 16th century, including the initiation rites of several of the Zuñian orders into which he had himself been admitted. Characteristic songs and dances were given by members of the tribe, who were present in costume, Mr. Cushing participating. The enthusiasm of the actors in this strange drama was equaled only by the absorbing attention awakened in those who witnessed it. The Zunis were quite as much interested in the customs of their auditors, as the latter were in the dress and ceremonies of the last remnant of the proud Aztec. Many distinguished anthropologists were present, and both by their suggestions and questions aided in drawing from Mr. Cushing and his protégés valuable information concerning Indian sociology.